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WEEKLY REVIEW.

—THE Bombay Missionary Conference has invited the Indian Sunday School Union to hold its Conference in Bombay during the ensuing autumn.

—WE have received the preliminary circular of the Worlds' Sunday School Convention to be held in London in 1889. Delegates are invited from the Colonies, America, India, the Continent of Europe, &c. The suggested programme includes special sermons by representative ministers of all denominations. Meetings at the City Temple, Exeter Hall, and the Metropolitan Tabernacle. Conversazione at the Mansion House, fête and concert at the Crystal Palace. Grand Temperance Demonstration. Gatherings of teachers and of senior scholars, &c. Dates proposed June 22nd to July 1st.

—THE fifty-eighth Annual Report of the Free Church of Scotland Missions is from first to last of a very interesting character. It treats of Foreign, Colonial, Continental Missions, and Missions to the Jews. Of the Foreign Missions, India figures the most prominently. Rev. K. S. Macdonald reports of Calcutta and Dr. Mackichan of Bombay. With regard to religious instruction in the College the latter says :—

"The College is divided into two sections, to set free two of the staff for the religious instruction of the school, which takes place during the same hour. It is understood that these classes form an integral part of each day's work, and the College roll is taken at the commencement of this hour. It would be an exaggeration to say that all the students of our Indian Colleges are eager for religious instruction ; but it would be equally erroneous to suppose that in the majority of cases their attention to religious studies is only a forced attention. In every class there is the diversity of spiritual soil which our Lord teaches us to expect everywhere. There are those whose hearts are open to the influences of God's truth—whose very presence is always an inspiration to the Christian teacher, many who are interested, and others whose minds are opposed to the truth. In regard to this last class, it is often found that the existence of opposition in some of its forms is by no means an unfavourable symptom—that it may indicate earnestness of character and strength of religious conviction: the opposition to the truth which presents most discouragement is that which springs from the latent infidelity which is sapping the spiritual life of the young men of India, the product partly of the crisis through which India is passing, and partly of the nature of the instruction which the State is imparting."

The way has been prepared for extension in the coming year in the Nagpoor, Berar, and Madras districts. The Rev. R. W. Barbour of Bonskeid, moved by the volunteering of the devoted students on Mr. Keith-Falconer's death, offered to support an additional missionary ; and Mr. Sandilands will be sent out to Bhandara as an ordained medical missionary, to strengthen in the Central Provinces the work of itineration and Marathi evangelising which Stephen Hislop and Dr. Robert Hunter began so well. Mr. J. Campbell White has given £1000 for a similar extension elsewhere, and Principal Miller has promised Rs. 1000 a year for six years for Conjeveram.

—IT is encouraging to read that in the Alibag High School a new departure has been made in opening a department for technical education. Rev. Ganpatrao R. Navalkar says that—

"Several native gentlemen subscribed between them over Rs. 1000, to enable us to make the experiment. The trial has proved a success, some 80 of our boys attending the class for Carpentry, and all the students of the High school the classes for Drawing. The most remarkable thing about this undertaking is that our Brahman boys chiefly have joined it, and the best young artisans are from amongst this class. Still there is a strong prejudice entertained against manual labour by the parents of the children, otherwise we should have had even greater numbers. But we hope to disarm their minds of prejudice ; the blessed Jesus dwelt in the carpenter's home at Nazareth."

This section of the Report concludes with a tribute of gratitude to the Winter Mission of the C. M. S. and speaks of the share of blessing which their missions enjoyed, and through its influence, and bespeaks prayer for their "own Deputies who next autumn and winter, hope for the first time in our history personally to carry to India a message from the Free Church of Scotland 'confirming' the missions."

—THE Memorial of Missionaries with regard to Licensed sin in India was brought before the Foreign Missions Committee of the Free Church of Scotland meeting at Edinburgh on the 19th June. When the General Assembly having appointed a Deputation, consisting of the Rev. Principal Rainy, Professor Lindsay, Rev. John Dymock, Mr. E. A. Stuart Gray, and Dr. George Smith, to press on the Secretaries of State for India and the Colonies its deliverance as to the State Regulation of Vice, the Foreign Missions Committee appointed such of its members as may be members of the General Presbyterian Council to join the deputation, and instructed the Convener to seek the co-operation of representatives of the other Presbyterian Churches of the United Kingdom.

—IN forwarding us this information for publication in the *Guardian* the Rev. Dr. Smith writes that the deputation duly waited upon Lord Cross as requested. Dr. Smith states that in 1865-8 a confidential enquiry was made into this subject by himself and Bishop Cotton, the results of which were submitted to the Viceroy, Lord Lawrence, and the duty of the authorities to relax the marriage regulations for the Army insisted upon.

—IN an "Officer's experience of Foreign Missions," Major Seton Churchill speaks of the missionaries as the moral police of the countries in which they labour.

They there represent the conscience of England, and obey the instincts of her better nature. England is a great trading nation, and too often her wealth acquiring propensities overpower higher principles. Public opinion, as such, does not exist in these conquered countries. "Who cares what the nigger thinks?" is an expression which too often falls from the lips of the conqueror. Englishmen, as a rule, consist of two classes, viz., the Government official and the merchant. It may be said of both that when away from the restraining influence of a healthy public opinion the tendency is to deteriorate. Even the wisest of the officials sometimes do not understand the people they govern. This is not unnatural, as they live very much apart from them, and as a rule are only approached through the medium of native officers. Consequently, injustice and wrong exist, and are perpetuated, which would not be tolerated in this country. The Government official is a servant, and, naturally, does not care to speak out against his superiors, more especially when it is very doubtful what amount of good he may do the cause he wishes to further, and may probably do himself an injury. One Commander-in-Chief in Madras, Sir P. Maitland, resigned his command rather than give orders that a salute should be fired in honour of a Hindoo deity. Such examples are, however, too few and far between to have much weight with a Government interested in a time-serving policy, endeavouring to please the natives at the expense of the consciences of its own representatives. . . . . Before the present generation of high-minded officials existed, the missionaries alone represented the conscience of England in her foreign possessions. Independent of Government, warmly attached to the native, they have ever been the first to raise a voice against the existence of cruelty and injustice. Some of the best viceroys and governors we have had, have been men who made friends with the missionaries, and ever lent an open ear to those whose sacred profession stamped them as the friends of the native.

—THE first term of the Victoria Jubilee Technical Institute opens on the second Monday in November, but day classes for Machine drawing will start on the 1st of September and classes for steam and physics at the beginning of October. The full list of subjects taught will comprise Machine drawing. Steam :—lectures and laboratory practice. Mechanics :—Theoretical and applied, lectures and laboratory practice. Physics :—sound, light and heat, electricity and magnetism, with lectures and laboratory practice. The qualification for admission for day scholars is to be above the age of fourteen and the production of a certificate that they have passed the fifth standard. Evening students will be required to pass an examination in reading, writing and arith-

metic before admission. A limited number of dormitories are provided for the use of up-country students at the Institute at the small charge of Re. 1-8 per mensem. This very useful institute bids fair to be a great boon to the youth of the Presidency. Anything that increases the industries of the country and adds to its stability and material progress, should be warmly welcomed by all classes of the community.

—Travellers who have gone ashore at Port Said will sympathise with the wish of Mr. Eoll, the devoted missionary there to, have a building for his work which shall also serve the purpose of a temperance hotel. He thinks this will cost about £2,500 but will eventually be self-supporting. Land can be secured near the Canal just where it is needed. At present there are only expensive hotels and houses of a very dangerous character open for the accommodation of travellers at Port Said.

—A Missionary revival is reported from Scotland. Edinburgh was visited by a deputation of Missionaries from the great Conference, including Drs. Pierson and Gordon of the United States, Principal Mac Vicar of Canada, and several ladies. Such a wave of enthusiasm was created that these brethren determined to give up the rest of their vacation and as much more time as they could command, to bringing the needs and claims of the heathen before the entire Church of Scotland. Undenominational meetings are being held throughout the country.

—The coloured Baptist Church of the United States has only been in existence about 25 years. To-day it has nearly a thousand churches with nearly 1,500,000 members; state conventions and associations for carrying on home mission and educational work, and last year raised over 200,000 dollars for church and school purposes. It has now four mission stations among the Vey tribe in Western Africa, several out-stations with four missionaries, 300 converts and several Native helpers. The secretary to this mission, a slave until the age of twenty-four, has been present at the late Missionary Conference and taken part in the proceedings. This is one more confirmation, if such were wanting, that the missionary Church is the live Church, the growing Church. There is a community of which not only people but pastors were in a state of bondage previously to the abolition of slavery in 1865. How many western churches are there that can show a similar record of progress?

—The Allahabad *Morning Post* says that Mr. W. S. Caine, M. P., has definitely decided to be present at the National Congress at Allahabad in December. This is likely to be true, as we have private information that he intends visiting India again this winter in connection with the temperance movement and the Government out-still system. It will make all the difference to the Congress movement if it can obtain an honourable English Christian like Mr. Caine as Parliamentary champion, in lieu of the infidel Bradlaugh. The Baptist monthly *Newsletter* gratefully mentions the receipt of a gift of valuable books for the Training Institution at Delhi from Mr. Caine, which he volunteered when visiting there last cold season.

—Dr. Maclaren, of Manchester, is about to visit Australia and intends to visit India on his way home again. He is expected in Calcutta next February. The Baptist Annual Conference will commence in Calcutta on the 24th of October next.

—Mr. J. C. Stark, a well known Baptist brother in Agra, died somewhat suddenly on July 25th. He had been a great traveller and for many years lived a worldly life. In 1884 he was graciously arrested on his way out to India. A young lady passenger on her way to China in connection with the China Inland Mission, by giving her testimony to the reality of Christ abiding with her and in her, was the means of his conversion.

—The Rev. Edwin Lewis contributes a very interesting and suggestive article to the current number of the *Harvest Field*, on "Real Native Christian Life in India." He goes on to describe living instances of the best class of Native Christians alluded to in the following extract:—

Unfortunately, yet very suggestively, the Native Christians who are of all others the most unsatisfactory, are those engaged in such employments as bring them most into contact with Europeans, and this has given rise to the notion which seems general, that Native Christians become anglicised in their dress, food and habits of life, and that morally they seem to be little benefitted by their Christianity.

So far as our experience goes the spirit of Christianity has the firmest hold in India upon a different class from the above mentioned, upon individuals and families who live in a different sphere, who know but little of the English style of life, who never have converse with any Europeans except the missionary family, and who are certainly never taught to desire foreign modes of life. These live for the most part in small towns or villages, and are strangers to the ways of the large towns and cities. They have been taught that "the kingdom of God is not meat and drink, but righteousness and joy and peace in the Holy Ghost." They pursue the ordinary calling of their class in social life; some are goldsmiths and carpenters and weavers, some are merchants and cultivators of the soil. They live in the same houses as they occupied before they became Christians; they wear the same kind of clothing, eat the same kind of food, as their neighbours; here and there may be seen indications, that, as their means allow, they look for what may be called home comforts. They have abandoned heathen practices, have no idols in their houses, do not follow idolatrous ceremonies or join in heathen festivals, but instead have the Bible, hymn book, and such books and tracts as they can procure, hold family worship, read and sing, welcome the Christian teacher, and pay some attention to the education of their children in religious knowledge. Here and there the walls of one room in the house may be found decorated with a few simple pictures and a text of Scripture in the vernacular, such as, "As for me and my house, we will serve the Lord." They wear on their persons no marks of caste; they are not invited to marriage and other ceremonies and festivities amongst the caste people, for by baptism they have been cut off from caste, but in other respects, in outward appearance and manner of life, they are Hindus.

—A correspondent writes to suggest that "All Missionary Societies and Christians who follow Mr. Bowen's teachings should join hands in getting *all* his weekly Bible commentaries and Bible expositions published." He adds, "They are superior to nearly every commentary I have seen, and inferior to none." In the last issue of the *Indian Witness* A. L. O. E. makes a further suggestion with regard to her wish to see Mr. Bowen's *Love Revealed* translated into the vernaculars and sold at a low price. She allows that Bombay is quite right in erecting a Memorial Building to his memory, but thinks it is hardly to be expected that the Punjab and N. W. P. &c., should contribute very largely to an object so purely local, and concludes by saying:—"If our departed brother could have chosen his own memorial might it not have been a translation of "Love Revealed" into one, two, or three of the vernacular languages of India, to be sold at the mere price of the paper? Would he not have rejoiced in the thought of such a fountain flowing like a living stream from his grave? Gladly would I possess myself of many copies of "Love Revealed" to present to Natives, specially to such as are likely to influence others. The want of such valuable helps to Native preachers is felt by missionaries; and who can calculate in the far-reaching effects of a low-priced vernacular edition of his soul-stirring work given to India as, 'A Memorial to George Bowen.'"

—The work of the Salvation Army in this Presidency has received quite a new impetus, with the advent of Major Lampard of Birmingham, now known as Major Ajeet Singh. In company with Commissioner Tucker he has visited Surat and opened work there. Surat is the largest town in Gujerat yet invaded by the Army. Staff Captain B. B. Cox and Lieut. Maria Brown have started on a tour though a part of the N. W. Provinces and the Punjaub in the interests of the War in India. They will visit Naini-Tal, Almora, Bareilly, Moradabad, Debra, Mussoorie, Umballa, Simla, Kasauli, Dalhousie, Amritsar, Murree, Rawal Pindi, Karachi, etc., and will hold special Holiness meetings and deliver lectures in the Public Halls, Drawing Rooms, &c. Commissioner Tucker has left for England to bring out a new party of officers and his wife. Both English and native work in Bombay are reported to be flourishing.

—The Desahra Meetings at Lucknow commence on October 10th, when at least 300 missionaries and Christian workers are expected to assemble for the special purpose of a spiritual revival. A good time is anticipated.

—A correspondent of the *Indian Witness* designates Simla as "Satan's Indian Headquarters," and writes a very pungent letter thereon. He speaks of a subscription Ball in aid of the building fund of a Roman Catholic Church, of theatricals for the same purpose to build an English Church at Jutogh, while "Tommy Dodd" flourishes at most of the public entertainments. The Editor adds:—"The Simla papers advertize the Roman Catholic dance over official signatures and give the names of five kinds of intoxicating liquors that were on sale. In the other case a Church of England clergyman is publicly advertised to sell tickets for a theatrical. There seems to be a vigorous rivalry in this work of ecclesiastical ruin in Simla."

—Great talkers are like leaky pitchers—everything runs out.

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A UNIQUE MISSION AT PITHORAGARH.

Pithoragarh was formerly a small military outpost, where a few Goorkha soldiers with their officers were stationed; but for some years past there have been no Europeans there with the exception of the American Episcopal Methodist Missionaries. During the summer months there are usually several European families, as Pithora is looked upon as a sanitarium; but in the winter this "fort" (the "garh" of Pithoragarh means fort) is often nobly held by one lady missionary, Miss Budden, daughter of the Rev. J. H. Budden, of the London Missionary Society. In order to understand the complete isolation of the situation under such circumstances it is necessary to say that in case of sickness or any sudden emergency it would take an ordinary traveller four days to reach Almora, and should heavy snow have fallen it might be difficult to reach it at all. It is true I found Miss Budden alone as regards European society, but with a very large family of native women and girls to look after, amongst whom she is as much at home as she would be amongst her own conntrywomen, if indeed she is not more so. She is a perfect mistress of Hindustani, and can enter fully into the feelings of the people, and sympathise with them in all their troubles. She is carrying on a work which is the only one of its kind I have seen in India, though I am aware that somewhat similar schemes have been started in other places, yet I think hers is unique. She superintends a home and farm entirely managed by native women and girls. With the single exception of the ploughing, which is done by men, every other work is performed by the women, and so admirably is all managed that the work of the women is self-supporting. The girls, however, and little children, have to be paid for by the contributions of friends, as they are too young to work much, and must spend a good portion of their time in school. The women who come to this home are mostly widows who have been ill-treated at home, and who have fled for refuge to Miss Budden. Then there are others; such, for instance, as the wife of one of our poor lepers. There is a little baby girl whose mother is a hopeless leper in the asylum. Soon after the mother's admission this little one was born, and the poor mother gave it up to Miss Budden, in order, I suppose, if possible, to save it from becoming a victim to the terrible disease which had taken such a fatal hold upon herself. Then there are a mother and five children, whose husband and father, as already stated, is an inmate of the asylum. The children are four girls and a boy. Besides these there are some girls, the daughters of lepers. Miss Budden is a good friend to all the villagers round, and seems to have a great influence over them. There are twenty-three women on the farm who all look up to her as their mother. I was much struck by the truly Christian tone which pervades everything. Miss Budden believes in conversion and the power of prayer, and, as a consequence, has many conversions amongst her beloved women, and many answers to prayer. She has a heart full of sympathy for oppressed womankind generally, and, indeed, for all suffering and needy ones. She is just now interested in the erection of a windmill, which is arriving piece by piece, carried by men over these terrible mountain paths all the way from the plains at Katgodam. It has been sent her by friends from America, and is, I fancy, the first thing of its kind ever seen in the Himalayas.—*From "a Glimpse at the Indian Mission Field."*

"I'LL GO DOWN IF YOU HOLD THE ROPES"—CAREY.

The following is from the pen of Dr. S. J. Humphreys, D. D., anent the college uprising towards missions:—

And now is it not time that for each one of these young men there should be some business man who will say, 'I hear the same voice. I accept the same obligation. I cannot go, but I will send. If this young man turns from home and country and gives his life, it is but a small part for me to give the money to sustain him?' The average cost of furnishing a missionary and his family 'a comfortable support' is say $100 a month. We believe there are not a few men scattered through all our churches who could, each one, select a missionary, and say, "He shall be my man, my substitute. Let him go to the front, and I will stand by him with my means."

And why should it not be so? We are coming to it.

A LESSON IN CHIVALRY.

Twenty years ago I was in Bahia, San Salvador, Brazil. Then slavery with all its glaring injustice was the law of the land. Man practically ignored the Divine declaration, that "God made of one blood all nations of the earth," and held in bonds his fellowman, because of a few shades difference in their colour.

Last December again found me in Brazil, this time at Rio Janeiro. What a difference had taken place in those twenty years! Now slavery is not only abolished, but the Brazilian has adopted his late slave, as a man, a brother, and an equal. The city is supplied by a splendid system of tramways, superior to anything of the sort I have seen elsewhere. A pleasing and instructive sight to the wandering Englishman is to note the polite behaviour of the Brazilian gentlemen toward the Negro women on the trams. However crowded the tram, no sooner does a woman (no matter whether it be a Brazilian "dame of high degree," or a coal black negro servant woman) stop the driver, then every gentleman rises with alacrity to offer his seat. I have seen a man dressed in the best style, vacate his seat, and stand on the steps to make room for a ragged negro woman—and what is more, invariably remove his hat in response to her "thank you," and this not once but many times.

Might not Brother Jonathan, and even John Bull himself, learn a lesson from these Brazilian gentlemen?

J. RADFORD CLEMENT.

The book entitled "The Potential Woman," which we noticed last week, may be had of the *Watchman Book Repository, Bombay;* Post-free, Re. 1-10-0

Epitome of News.

SATURDAY, AUGUST 11.

—Mr. W. S. Caine, M. P., says that Japan with a population of 38,000,000 has only 10,000 paupers. He attributes this to the fact that they drink tea there instead of beer, whisky, and other intoxicants.

—The majority of the graduating class of the Military School at West Point, U. S., decided not to use wine this year at the annual dinner. A minority of the graduates held to the old ways, and had a separate dinner.

—The *Bombay Gazette* says: The holding off of the rain is really alarming, and the outlook in Kathiawar is very serious. The weather is cloudy, but rain keeps off.

—A United States Navy officer has invented a life-saving device which promises to be of value. A raft buoy of sufficient size to support a man is attached to the vessel by a long and strong but light wire rope. The buoy is stocked with a small supply of provisions, and is furnished with a potassium compound which, upon contact with the water ignites, and burns brilliantly for twenty minutes. If the drowning man, aided by the flame, succeeds in reaching the raft, he can be drawn to the vessel without the necessity of lowering boats. Should the rope break and his own vessel lose track of him, he has, with the provisions, a chance of sustaining life until picked up by others.

—The accounts of India's foreign trade for the first three mouths of the current year show a decrease in exports amounting, in value, to over 140 lakhs of rupees, and an increase in imports of over 150 lakhs. The falling-off in exports is due to the contraction in the exports of raw cotton and wheat, already noticed, during April: the rise in imports being most conspicuous in cotton yarn and twist, and cotton piece-goods.

—A singular cab accident occurred a few weeks since on the Thames Embankment, near Cleopatra's Needle. About half-past one o'clock, while a cabman was conveying two gentlemen in charge of a number of bags containing money, labelled "South-Western Bank," the bottom of the cab gave way to such an extent that the bags fell out, and the fares, who were inside the cab, were unable to stop the vehicle till it had gone on some twenty or thirty yards, leaving the bags on the highway. As soon as the cab was stopped the two gentlemen in charge ran back and gathered up the bags, of which there were twenty, containing in all 10,000*l*. Having counted them and found that they were all there, the gentlemen put the bags on the back seat of the cab and drove on. There were few persons about at the time, and thus the risk of any of the bags disappearing was diminished.

MONDAY, AUGUST 13.

—The cholera is much less severe at Murree. Heavy rain and thunderstorms have taken place, and it is hoped that these will still further benefit the health of the station. At Rawalpindi, on the other hand, the outbreak has become really serious. Many people, who had been meditating flight from Murree, are now detained there owing to the bad news from below.

—Letters from Singapore state that Captain May, of her Majesty's ship *Imperieuse*, after leaving Mauritius, opened the sealed orders with which he was intrusted by the Admiralty, and found that he was authorized to annex a small island known as Christmas Island, lat. 11° S., long. 106° E. The British flag was accordingly hoisted about eleven o'clock on the morning of the 6th of June. A board announcing the fact was afterwards nailed against a tree, and a case containing documents was also deposited. The island contains

valuable guano; but the anchorage is bad, as there are fifty fathoms of water close in shore.

—The engine and three wagons of a goods train, which left Jhelum at midnight, on Wednesday, were derailed between Jhelum and Dina, owing to a breach in the line through heavy rain. The passengers in the Bombay and Calcutta mail trains had to be transhipped, which caused a detention of five hours. The line will soon be rendered passable. Another small breach occurred on the Sind-Sagar line, between Lilla and Golepore, on Wednesday morning.

—Just a year from the time when the Rev. H. Sutton's resignation of the post of Central Secretary was first announced, the Committee of the Church Missionary Society have appointed his successor. Happily their choice is one which will commend itself to everyone, and is a cause of sincere thankfulness. The Rev. Baring Baring-Gould is a Cambridge man, and was scholar of his college. Since then he has had ample opportunities of learning parish work and the parochial system of the Church of England, having been twenty-two years in orders. He is leaving St. Michael and All Angels, Blackheath, where he will be greatly missed. As to Church Missionary associations, his father is a veteran among the Society's friends, and he himself has been a constant attendant at committees, and a most useful member, whilst his recent visit to India as one of the winter missionaries peculiarly qualifies him as an advocate who can speak from personal knowledge, and who has also the gift of expressing himself eloquently and earnestly —*The Rock.*

—The House of Commons has read a third time, and passed, the Piers and Harbours (Provisional Orders) Bill, embodying the clause introduced by Mr. Henry Fowler to prevent the imprisonment of members of the Salvation Army upon charges of obstructing the thoroughfares of Torquay.

Tuesday, August 14.

—A resolution has been passed by the Manchester Executive of the Church of England Temperance Society expressing its conviction that the time has arrived for passing an imperial measure for the closing of public-houses on the Lord's Day.

—Mr. W. S. Caine, M. P., referring to temperance work within the Church of England, says:—"I am a Nonconformist, and I wish to see the Church of England disestablished, but it has done more to postpone the day of disestablishment by its temperance work than by any other to which it ever put its hand. It has made the Church 'the Church of the people,' in a sense in which it never has been before."

—A friend, who wishes to remain anonymous has handed to the founder of the Mission to Deep Sea Fishermen a cheque for 3,500*l.* to cover the cost of building and equipping another hospital mission ship on the lines of the *Queen Victoria*, now rapidly approaching completion at the yard of Messrs. Fellows and Son, Great Yarmouth. There are at the present time eighteen trawling fleets in the North Sea, each of which is practically a floating town, but only eight of them are supplied with mission vessels.

—Miss Delphine Baker is about to establish a Christian newspaper in Jerusalem.

—The Sessions Judge at Poona yesterday granted the application made to him on behalf of Mr. Crawford, and, in accordance with the procedure under the Criminal Procedure Code, has issued a notice to the magistrate, Mr. Vidal, to show cause on Saturday next, the 18th instant, why further inquiry should not be made by him with the charges laid before him against Mr. Crawford.

—The one hundred and forty-fifth annual Wesleyan Conference (the third in Cornwall) was held at Camborne, the Rev. John Walton, retiring President, in the chair. About 600 ministers were present. The Legal Hundred having been duly constituted, the Rev. Joseph Bush was elected President, and the Rev. D. J. Waller, Secretary. The newly-elected President—who entered the ministry in 1852, has laboured in some of the most important circuits throughout the connexion, and is Chairman of the first London district and Superintendent of the N. W. Essex Mission.

—A meeting of the Faculty of Arts was yesterday held at which the Hon. Mr. Justice Birdwood was elected Dean, and Mr. James Jardine a Syndic.

—An interesting discovery has just been made by Dr. Tschakert, Professor of Church History in the University of Konigsberg, who has found in the library there numerous manuscript sermons and commentaries by Luther, hitherto absolutely unknown. They were written in the years 1519 to 1521—that is, at the very culminating period of Luther's work as a Church reformer, after the burning of the Papal bull, and before the Diet of Worms.

Wednesday, August 15.

—A meeting of the Metropolitan Tabernacle branch of the Baptist Zenana Mission was held recently. Mr. Spurgeon, who presided, introduced Miss Thorn, of Delhi, who gave a deeply interesting account of her work among the women and girls of that city. At the subsequent prayer-meeting in the Tabernacle Mr. Romanath Ray Chowdry, of Allahabad, also delivered a stirring address.

—Mother Stewart, of Ohio, is bringing out her memories of the Woman's Crusade in a volume of 500 pages, which will be an interesting and valuable addition to the history of the temperance reformation.

—That ornamental scaffolding for hanging dress-goods upon, called the bustle, which fashionable ladies have been carrying round with them for some years, is apparently doomed to follow the crinoline, the Grecian bend, the three-inch heel, and other similar follies into the oblivion of innocuous desuetude. It is reported that Mrs. Cleveland has already given up the bustle, and her personal popularity will go far to give influence to her example.

—The following are the Upper Burmah Summary reports: Mandalay town is quiet. On the eastern borders of the district a dacoity with murder was committed. A Thugyi, who had given information against a gang of dacoits, was attacked between Shwebo and the river, and he and his son were wounded. In Upper Chindwin a party of villagers killed a dacoit leader, named Shwe Nijun. There were a few dacoities in Yeu and Sagaing; in the latter a notorious dacoit was killed by the Poyanma Thugyi, and fifteen dacoits surrendered. In Kyaukse a gang of dacoits has been giving trouble. In the north-east of the district about 100 dacoits attacked Yenang Young, first setting fire to eight houses in Ywathin, in hopes of drawing off the police. The ruse was unsuccessful, and, after a short fight, the police drove off their assailants. In Toungdwingyi the police had four encounters with dacoits, one policeman was killed. In Pyinmana Nga Lat, a well-known dacoit, was wounded by head constable Maung Kaing, and subsequently captured.

—The coal-mining town of Roslyn, Washington Territory, has been destroyed by fire. Fifteen hundred persons have been rendered homeless by the disaster.

—The Derajat is experiencing a sharp outbreak of cholera. There were fifteen cases among the troops in Kohat on the 11th and 12th, with seven deaths; while at Dera Ghazi Khan on the same days there were three cases.

—A lady, while bathing on Montrose Sands on July 25, went out of her depth and was in danger of drowning. The keeper of the bathing machines, George Saxby, seeing her perilous position, rode out to her, but as the horse turned on one side while swimming he fell into the sea, and, his heavy boots filling quickly with water he soon sank. The accident was observed by the soldiers at big-gun practice at the battery close by, and one of them swam out to the lady's assistance, and succeeded in bringing her to land in an exhausted condition. Every effort was made to rescue the poor fellow Saxby, but to no purpose. Saxby leaves a widow and three young children.

Thursday, August 16.

—The P. & O. Company's steamer *Siam*, with English mails of the 3rd instant, left Aden for Bombay at 6 p. m., and the same Company's steamer *Coromandel*, for Colombo and Australia, left at 5 p. m., on Tuesday.

—Mr. Rea, Assistant to the Director-General, Archæological Survey of India, during a recent visit to the village of Motupalle, in the Kistna District, found, on an average over one hundred coins per day in his search among the mounds there. He also discovered some gems, but, until they have been examined by a jeweller, he cannot say whether they are real or imitation stones. He was told that coins are always picked up by the villagers after rain, and the finds are at once taken and sold in the bazaar.

—The *Darjeeling News* says that there seems to be a sort of a panic among the residents over the possibility and probability of the Thibetans making a raid into Darjeeling, and several families have been driven by their fears to leave for the plains.

—It is stated that one of the last public acts of Lady Dufferin in India will be to lay the foundation-stone of the proposed new Zenana Hospital at Calcutta in December next.

—The largest case of goods that ever left the United Kingdom was shipped on July 23 in the steamer *Wilcannia*. The case contained a composite railway carriage, made by Messrs. Brown, Marshall and Company, of Birmingham, for the Melbourne Exhibition. The carriage, at the termination of the exhibition, will be purchased by the Victorian Government for use on the State railways. It may be mentioned that the case containing the railway carriage was thirty-one feet long, ten feet wide, and weighed sixteen and a half tons. Printed instructions were issued by the London and North Western Railway Company to all the station-masters and other officials between Birmingham and London giving them full directions as to what was to be done when the case reached their stations, for the case being so wide it was unable to pass another train. Camden Town was successfully reached and from this point it was taken on a trolley, drawn by fourteen horses, to the South West India Dock, where the company's derrick very soon transferred the case to the deck of the export ship, which left on the same evening for Melbourne.

—The late Emperor Frederick of Germany was kind and generous to his Hebrew subjects. In recognition of his kindly interest in them, they propose that every Jewish male child, born between now and June 15th next year, shall be named Frederick.

—The *Indian Messenger* has been calling attention to the practice of kidnapping boys and girls for work on the Assam plantations. It is found that boys and girls who are below the age required by law to enter into a labour-contract are represented to be much older than they really are and the provision of the law is thus baffled. A Bengali Babu who happened to be travelling in the same railway carriage in which a batch of coolies was being taken to Goalundo on June 26th has exposed this evil practice. Both boys and girls below the required age were in the train, one of the latter was persuaded to accompany the Babu and his case was brought into court. The girls were afraid to attempt to escape, but their names were taken, and it is hoped that

not only will they be rescued but that also measures may be taken to prevent such occurrences in the future.

Friday, August 17.

—In addition to the original case upon which the information was first laid against Mr. Hanmantrao Jaghirdar, whose case has been on for hearing before the Poona Magistrates this week, the following circumstantial charges are brought forward. (*a*) For having received, in January and February, 1887, Rs. 2,000, from Vishnu Babajee Wadikar through Sivajee Ragoonath Tirloker and Chitambar Keshow Gadgil, for inducing Mr. A. T. Crawford, the then Commissioner C. D., to promote the said Vishnu Babajee Wadikar. Mr. Wadikar was senior deputy accountant, and was in January, 1887, appointed acting head accountant at Dhulia. (*b*) For having received, in July and August, 1887, the sum of Rs. 3,000, from Mr. Bulvant Narayen Dabir, then head karkoon of Chopda, for inducing Mr. A. T. Crawford, then Commissioner C. D., to promote the said Dabir. (*c*) For having received in June, 1888, the sum of Rs. 2,000, from Mr. Balkrishna Govind Shindekar, then *sub pro tem* mamlutdar of Chandor, for inducing Mr. A. T. Crawford to show him favour.

—The total number of deaths registered during the week ending Tuesday, 14th Aug., 1888, was 494, being 9 more than the preceding week and 3 more than the week ending the 9th Aug., 1887; 8 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 19; Brahmins, 17; Lingaet, none; Bhattias, 7; Hindoos of other castes, 243; Hindoo outcastes, 36; Mussulmans, 118; Parsees, 25; Jews, 2; Native Christians, 21; Eurasian, 1; Europeans, 4; while the rate of mortality per 1,000 of the population was 26·99. There were 100 deaths from remittent fever, being 2 less than the last week and 11 more than the corresponding week of last year. There were 19 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 24. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 85, 25, and 17 last week, against 92, 35, and 14, respectively, in the corresponding week of last year. During the week 289 births were reported in the different districts.

—The rate of exchange still stands as previously quoted viz.:—1s. 4-3.32d.

TELEGRAPHIC NEWS.

London, August 10th: In the House of Commons last night, the Under-Secretary for India made a statement on the Indian Budget. Sir John Gorst explained that the deficit was entirely due to special expenditure on defences and to Burmah, where, however, it was expected that there would be a gradual increase of revenue accompanied by a decrease of expenditure. The Government expected that they would be able to impose the land tax at its full rate within five years of annexation. The revenue in Burmah was already increasing by £300,000. Sir W. C. Plowden moved an amendment, the object of which was to place natives to highest posts in India with a view to economy, and to favour the suppression of the military commands in Madras and Bombay. Sir John Gorst said that this would not economize, but it would tend to increase centralization. The Under-Secretary deprecated an inquiry, and dwelt upon the improved condition of the people, and pointed out the increase in imports and exports of the Indian trade. Sir W. C. Plowden's amendment, on a division, was rejected by 105 against 36 vote. The Budget was then adopted without a division.

St. Petersburg, 10th: Russia maintains her demand for the departure of Prince Ferdinand of Coburg from Bulgaria. She also maintains the exclusion of Prince Alexander of Battenburg in connection with the settlement of the question. After the normal situation is restored, Russia will send a Commissioner, who will restore the diplomatic relations between Bulgaria and Russia. She will then accept any legally-elected Prince belonging to the Orthodox Church.

London, 10th: The House of Lords has passed the Special Commission Bill, the Imperial Defence Bill, and the Local Government Bill. Parliament adjourns on Monday until November 6. Advices received here from Chili state that a great calamity has occurred at Valparaiso. A reservoir there has burst, destroying a hundred houses and engulphing hundreds of people. Mr. James O'Kelly, M. P., has been sentenced to four months' imprisonment for a speech inciting to commit breach of the law.

London, 13th; Morning: Mr. Parnell proceeds against the *Times* in the Scotch Courts for libel.

Constantinople, 10th: The railway between Sophia and Constantinople has been opened.

Paris, 13th: General Boulanger, who is making a tour in the Department of Charente, had an attempt made on his life to-day by an Opportunist, who fired five shots from a revolver at him. General Boulanger escaped unhurt.

London, 14th: The *Pall Mall Gazette* calls the attention of Lord Salisbury to the charges made in the *Pioneer* and the *Statesman* against Sir John Gorst, and contends that if they are not disproved his retirement should be insisted upon. The accusations really amount to complicity in corruption. Mr. Tom Palmer's influence ever Sir John Gorst is said to be so great that the India Office cannot afford to overlook it.—*Mr. Parnell*, in his action for libel against the *Times*, claims fifty thousand pounds damages. The trial is fixed to take place in October next. Mr Thomas O'Connor and Mr. John Redmond will bring similar action against the *Times* for libel in the Court of Queen's Bench.

Berlin, 14th: Field Marshal Count von Moltke has resigned the post of Chief of the General Staff, and has been succeeded by Lieutenant-General Count de Waldersee.

Durban, 14th: Sir Arthur Havelock has applied to the Transvaal Government for the extradition of Dinizulu and Undabuko on a charge of murder. The Transvaal authorities have replied that steps have been taken to disarm and arrest them.

Rome, 14th: According to an official despatch received from Massowah, three hundred auxiliary troops, with all the Italian officers who accompanied them, have been annihilated by the Abyssinians while attacking Saganaciti. The disaster is attributed to the treachery of the native allies who went over to the enemy during the fighting.

The breaking of the cable between Bombay and Aden has delayed the telegrams this week.

—Bishop William Taylor, says the *New York Tribune*, is now approaching his seventieth year, but his form is as straight and vigorous as that of the youngest Bishop in the Methodist Church. His hair is grey, but not white; his beard is long, and his face tanned by exposure. In appearance his tall, straight figure and bright eyes suggest the picture of John Brown, and friends who have known him for many years say that there is a resemblance in his determination and perseverance to the great Abolitionist; but his supporters are more fond of comparing him to St. Paul, and of terming him the hero of Methodism.

ALWAYS VICTOR.

From the Cape of Good Hope there shoots out into the sea a sandbank, forty or fifty miles in length, making the sea shallower and more dangerous, and along which a tremendous current swirls.

It was in the year 1830 an East Indiaman, called the *Lady Holland*, was making the then tedious and difficult passage to Hindustan. For a whole week the clouds had hidden the sun; accurate knowledge of the position of the ship had been impossible; the winds had blown fitfully and boisterously; three times the vessel had been beaten off her course, but by soundings on Saturday, the 13th of February, the captain knew that he had entered on this shoal.

It was hazardous to go on far in such doubt of his whereabouts and in such rough water, and in the grasp of such a current. He would turn the vessel back to sea by eight o'clock that evening, the captain said; then, having taken further soundings, he thought he might safely go on till ten o'clock, when he would surely turn back or heave to till morning. But, when four bells sounded (ten o'clock), and the captain was just about to give the order to turn back, with a tremendous concussion the ship struck upon rocks—a jagged, cruel reef of them, over which the waves dashed so savagely that wave and rock together broke the vessel's back at once, and the fore part of her sank amid the breakers. I cannot wait to tell the story of the escape of the passengers, and how, at last, they were all landed upon a bit of sandy beach amid the rocks. One of the passengers on board this wrecked ship was a young man, Alexander Duff. He was on his way to what proved to be such magnificent missionary service in India.

The significant fact just now is this: While the wrecked passengers were huddled in a hovel erected by searchers for penguins' eggs amid these rocks and sands, a sailor, walking along the little beach, noticed something cast up high and dry. Going to it, he found it to be a quarto copy of Bagster's Bible and a Scotch Psalm-Book, scarcely shattered, and with Mr. Duff's name written on both distinctly. That Bible and that edition of the Psalms were about the only books, out of a library of more than 800 volumes which this young missionary was taking with him to India, which were not swallowed up in the shipwreck or reduced to pulp. And—what is still more singular—this copy of the Bible had not been in daily use, but, wrapped in chamois leather, had been packed in the boxes with the other books. They had been dashed to pieces or wetted into pulp. Here, in the poor hovel, he held the uninjured Bible in his hands, and read out of it to the drenched, chilled, but saved passengers the 107th Psalm.

The experience made a profound impression upon Mr. Duff. It ruled his life. It was to him, the voice of Providence declaring that, compared with all other books, the Bible was the supreme, and supremely necessary, book for India—for man.

And what a most real picture of the history of the Bible—this incident! To wreck the Bible, to make it pulp, though men have affirmed it done a thousand times, has been impossible. Out of every storm of higher criticism, so called, or of lower criticism, or of scientific scepticism and denial and much of our modern so-called advanced materialistic thought; or of ecclesiastical proscription, like that of Rome; or of a fashionable and sensual neglect like that of the upper classes in England in the eighteenth century—somehow, the Bible gets surely seen to be the victor, and not the victim, of the storm.

'Tis life of which our nerves are scant;
'Tis life, more life for which we pant;
More life, and fuller, that we want.

D. L. MOODY ON THE BIBLE.

Among the visitors from Britain to Mr. Moody's Summer School at Northfield, Massachusetts, were Mr. and Mrs. Reginald Radcliffe, Rev. J. Hudson Taylor and his son, of the China Inland Mission. Edinburgh University sent Mr. G. C. B Geddes. From Oxford came the son of the Bishop of Petersborough and four other students. Two from Cambridge and one from Utrecht, Holland In all, there were present about 400 picked students from over 100 institutions all over the world, but mostly of course from the States and Canada.

From the copious reports of the proceedings with which we have been favoured, we glean the following from a suggestive talk by Mr. Moody himself on the Bible, the study of which was the *raison d'etre* of the gatherings. Mr. Moody kept the students' undivided attention for over an hour, a rare occurrence for a speaker to a college audience. He began by saying that he had no doubt many of the young men had hoped something would be done here to stir them up permanently, but any influence would pass away like a morning cloud, unless they were quickened by the word of God. David had prayed nine times in one psalm to be quickened in that way. "When I pray I talk to God: when I read the word, God speaks to me, and it is more important that He should speak to me than I should speak to him. What we want to-day is men who know their Bibles. We want men who believe in the whole of the Bible, from Genesis to Revelation. The men that are doing the most harm are men picking at the Bible, believing in this and not that. There's lots of things in that book I don't understand; if I did, it would be a pretty good proof that it wasn't of divine origin." He said he pitied a young man who thought he knew all about the Bible. A great many studied it as they went through France, on a night express, asleep all the time, and so didn't get a very good idea of it. The very things that would seem hard to believe were the things that Christ had set his seal on. Examples were the deluge and Noah's ark, the manna, and Jonah, and all were referred to and corroborated by Christ. These stories touched the divinity of Christ, and as soon as one was gone, the other must go too.

Some people said that they believed the New Testament, but not the Old. A man usually began by giving up Genesis and Revelation, and the last thing he let go of was the four Gospels. "If a man studies the Bible with a penknife and cuts out what he don't believe, he'll soon have nothing left but the lids. I've often said that if I was going to give up any I'd give up the whole." There were 100 quotations from the Old Testament in the book of Matthew alone, and 140 in the 89 chapters of the four Gospels. Christ Himself quoted from 22 out of the 39 books of the Old Testament. There were more quotations in Revelation than in any other book, 240, and 53 in the two epistles to the Corinthians.

Another objection to a part was to the supernatural. Then it must all be given up, for it was all supernatural, and the speaker proceeded to give illustrations from the Old Testament to prove his point. And there was no portion with so many supernatural things in it as the four Gospels, which told the story of Christ's life, death, resurrection, and ascension. He pictured a free thinker's scornful attack on Christ's assertion that his words should not pass away, and then spoke of the number of Bibles now in use, 1100 being printed every hour by two societies, and more having been published in the last eight than in the first 1800 years. "Do you know why it is we have so many poor Christians, so good in spots and so awful poor in spots? It's because we just lay on a few chapters and leave all the rest unconsidered." What we want to-day is to explore that book and tell just what it teaches If we want our Christian character rounded out, we have got to take the whole of the word of God. The fulfilled prophecies, over 500, more than 200 about Christ's life, would stop an infidel's mouth.

"Be independent thinkers. If I was a young man I'd take 12 fundamental doctrines of the Bible, and spend 12 months on them." Taking repentance as an example, to show the popular misapprehension on that subject, he told the story of a man who said he'd like to be a Christian, but it had never struck him. He had a blunt way of putting it, but was a typical man. Hundreds and thousands of people in Massachusetts thought that repentance was going to strike them some way. Many thought that repentance consisted in feeling very sorry. Every prisoner that had got caught felt sorry, because he was caught, but let him out and he'd steal your watch. If you went to a man with a loaded revolver and compelled him to say he believed, that wouldn't be repentance. "You can't scare a man into it." It was a change of mind. Another example was conversion. Many didn't believe in sudden conversions. He didn't believe in any thing else; thought all conversions recorded in the Bible were sudden, like that of Zacchaeus. Other examples were justification and sanctification. Another good plan was to take one word and go through a whole chapter or book, noting its use; as the seven "blesseds" and the eight "overcomes" in Revelation. "Thus saith the Lord" occurred 40 times in Amos. Another good scheme was to take up Bible characters and study them. For example, the prominent men of Genesis, Abel, Enoch, Noah, Abraham, Isaac, Melchisedek, Joseph, and Lot, were all types of Christ.

"Make up your mind that you will expound the word of God. We have got enough preachers that use the word of God for a text book. There's a lot of men that only use the Bible as a text, and then they soar up in a balloon and give you a little astronomy, and then come down and give you a little botany and rocks, but don't get back to the Bible, again. What we want is expository preaching. What can the geologist tell about the Rock of Ages? What can the botanist tell about the Lily of the Valley? What can the astronomer tell about the Morning Star? The coming aggressive Christian men are men that know the Bible and give people the word of God, and not their theories. Then you won't have to talk, you can't help but talk, you won't have to work, you can't help but work.

But you say people want oratory. Perhaps they do, but if you want to get a church to love you and pray for you and work out from you, get them to feed on the word of God. The world will get on without your opinions, but not without Christ." He spoke of the great help which Mr. Taylor was to him, in just this power of exposition, and urged upon his audience the value of cultivating such men's acquaintance and learning truth from them. He said that this was Dr. Horatius Bonar's style, and that he was particularly able in making Bible narrative real, giving free rein to his imagination, and describing with graphic power possible walks and talks of the disciples. Mr. Moody gave two or three illustrations of that kind of preaching, and then, appealing to them whether it wasn't attracive, urged them to bring down the Bible to the audience before them in some such way.

God has ordained His Gospel to be the revelation of His power and wisdom in Christ Jesus. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach.—*John Milton.*

THE GOSPEL IN RUSSIA.

A remarkable work on the Social and Religious condition of the Russian Peasantry has just been published by Swan Sonnenschein, London, from the pen of the author of "Underground Russia."

From a review by R. Heath, in the *Christian*, we take the following particulars of the rise of a sect of primitive Christians, which is said to number many millions of members in Southern Russian. It is a striking testimony to the life-giving power of the Word of God.

Michael Ratushny, a peasant of Osnova, a village in the Odessa district, had for several summers worked in the German colony of Rizbuch. He was invited by his master, a German Stundist, to take part in their services.

THIS NAME, "STUNDIST,"

was evidently a name given from outside, and refers, we learn from elsewhere, to the practice among German Protestants and Mennonites of devoting certain hours (Stunde) to meditation and prayer. Ratushny was impressed by what he saw and heard, and, on returning home for the winter, talked much on the subject with his fellow-villagers. They began to discuss the spiritual questions raised, and asked the priest to explain them; but he was unable to give them satisfaction. "Thereupon," Ratushny said—apparently on the occasion of one of his trials as a criminal—"I felt within myself

A BURNING DESIRE TO UNDERSTAND GOD'S WORDS

with my own mind, and to explain them to others. There were many people desirous of hearing me, and I went on teaching the Gospel as I understood it myself, to all of them." This was about the year 1864.

The German Protestants had lived a hundred years among these Russians without showing any desire to make converts, and even when Ratushny and other Stundists came as inquirers, none of the Germans felt it their duty to go and preach to the vast masses around.

Nevertheless, these newly awakened Russians were not deterred; but, with the Scriptures in their hands, and the help of the people among whom they had found the sacred fire, they carefully sought to understand the way of God. At first they accepted the Protestant catechism, sacraments, and ritual, but in a short time they rejected the sacraments. The earlier Stundists preserved them as simple rites, but the new Stundists relinquished them altogether, and likewise abolished the dignity of the elder brother, or elected Presbyter. On the other hand the idea of "brotherhood" was very powerfully developed amongst them, the members regarding each other in daily life as belonging to the same earthly family. The explanation of their anti-ritualistic, anti-sacerdotal tendencies would be better understood if there were room to explain the views of the older Russian dissenters. The great difference between the old and the new with reference to ritualism, sacerdotalism, and asceticism, combined with a reproduction on the widest scale, and under religious sanctions of the social character of the Mir,* may be some of the reasons which have caused the Stunda to spread like wild-fire.

THE CONVERSION OF THE VILLAGE OF OSNOVA

was immediately followed by that of the neighbouring villages, and congregations were soon formed in other villages of the Odessa district. It next appeared in the Elisavetgrad district of the same province of Kherson, and then in the course of three years it spread over those of Ekaterinoslav, Kharkoff, and Paltava, passing into Tchernigov, Mogilev and Kieff, reaching St. Petersburg in 1877, and then going on to Moscow.

The whole thing is the more extraordinary as neither Ratushny nor any of his early followers discover peculiar talent for propagandism; to say nothing of the very striking

* The old village commune of serfdom days.

circumstances that no trained religious preacher of any sort appears to have been connected with the movement. Never it would seem has anything of the kind been more spontaneous, or more wholly nourished by the study of the New Testament. Stepniak says the Stundists are the Protestants of the New Testament, meaning by that to contrast them with the great body of the older Russian Dissenters, who gathered their ideas as much from the Old as the New Testament. The Stundists look to the Gospels for general principles of faith and morals, and to the Acts and Epistles for those on which Christian communities should be based. The first thing done with a convert, after he has been taught to read, is to place a New Testament in his hands, with the passages considered most important marked. It is stated in *The Charson Diocesan Messenger* that there are Stundists, otherwise illiterate, who know whole chapters of the New Testament by heart, and can give chapter and verse of all the more important texts.

A Stundist thus versed in Scripture enters the house of an acquaintance, often that of a stranger, and begins to read from the Gospels. A discussion naturally ensues, in which the Stundist soon begins to speak of his own experience, affirming that he once was in darkness, but now sees the light: that the orthodox faith is not that which Christ taught, but that the priests, for the sake of money, have invented ceremonies and rites, introduced idolatry, and concealed the true Gospel. Then, taking the orthodox teaching, he shows it to be contrary to the Scriptures, and finally concludes by speaking of the persecution the Stundists have to endure for asserting these things, but that having seen the light, they would rather die than return to darkness.

The religious meetings of the Stundists appear to be simply Bible-readings which those in each congregation most versed in the Scriptures take it in turn to conduct. At intervals, and at the opening and closing of the meeting, psalms and hymns are sung by a choir.

Who knows if God, even in our day, has not hidden his Word from the wise and understanding and revealed it unto babes?

A WONDERFUL BOOK.

By H. L. Hastings.

We call this Bible a book; but here are sixty-six different books, written by thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter, or with that." Suppose you do? If you were on trial for murder, and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty five left; impeach another, and you still have sixty-four; impeach another, and you have sixty-three—surely enough to hang you if you are guilty Do you not see that you cannot impeach this book unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits; and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This book seems built to stay together; it is inspired by one Spirit.

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a *library*, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homœopathy, hydropathy, and all the other "pathies" bind them all together, and then undertake to doctor a man according to that book! What man would be fool enough to risk the results of practicing such a system of medicine? Or suppose you get thirty-five editors at work writing treatises on politics, or thirty-five ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together when they are done.

But again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old: but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another Massachusetts, and so on from each state, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who have never seen each other, chisel out that beautiful statue? You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

Again, I conclude that this book has in it the very breath of God from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more." Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost: I broke my poor old mother's heart; I beggared my family; my wife was heart-striken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," perhaps it was, "Behold the lamb of God, which taketh away the sin of the world," it may have been, "God so loved the world that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this Book has wrought the change.—*From "The Inspiration of the Bible."*

A PRECIOUS GIFT

And an Interesting Story.

Years ago an educated Canarese Hindu became trouble in his mind. Dissatisfied with the heartless rounds of Hindu service, he sought for true peace. He thought he had found it in the Brahmo Somaj. Coming to Bombay to study the system better, he was so delighted that he proceeded on to Calcutta to learn all of Brahmoism at its very fountain. Well, he learned all, for the source of it was no higher than Calcutta! He could not be satisfied with mere sentiment, however beautiful:—he must have a real experience of saving power in his heart.

Finally in despair he turned to the Saviour of the world, and real pardon of sin and a change of heart was experienced within. He soon began publicly telling of the happy conversion he had received. In Canara many of his countrymen have heard the good tidings through him. We never saw him, though he has writen to us occasionally for several years. The direct testimony of a Hindu acquaintance is, that he is a true Christian. He longed to be an evangelist among his people, but his health would not permit. He has been failing with consumption for about five years. He wrote early this year that he was nearing his end. Now he has sent the following, which may be his last message:—

"Dear Sir,—I am in a dying condition. I had some money which I had saved from my own in the name of the Lord. Out of it I have the pleasure of sending you Rs. 5, for the rescue work which Mrs. Dora Gladwin is doing. I am trusting in the blood of Jesus."

Knowing his circumstances makes the gift more felt as a token of real love for needy souls. He loves much, for he has been saved out of great darkness into glorious light. If our professed Christians who have much of the Lord's goods, were to love and give in proportion, many a desert heart would blossom as the rose. The gospel would be spread and the poor fed,—and the saved givers would be richly blessed. *From the India Watchman.*

"Have every day lower thoughts of yourselves, higher thoughts of your Christ, kinder thoughts of your brethren, and more hopeful thoughts of all around you."—*Fletcher.*

Bombay Church Directory.

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION C. M. S.

REV. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

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SATURDAY, AUGUST 18TH, 1888.

NOTES AND COMMENTS.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

"I live; yet not I, but Christ liveth in me." That is the ideal of the Christian life. That is the state in which we bear much fruit, "for without Me ye can do nothing." That is the principal condition of prevailing prayer, for "if ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If "the Kingdom of God is within us; if Christ is in absolute possession of our hearts, reigning as King there, He prompts desires in order that He may satisfy them. In closing His words upon abiding, He says—"These things have I spoken unto you that *my joy might remain in you*, and that your joy might *be full*." The saved soul need not wait till the next world for his cup to run over with heavenly joy, for where Christ abides, heaven has begun. Blessed experience, to know Christ as the absolute monarch of the heart, working in us "to will and to do of His good pleasure." Behold and consider, then, the privileges and the possibilities of the Redeemed. Truly, "Eye hath not seen, nor ear heard, neither have entered into the [natural] heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit. . . . We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

Mr. and Mrs. Grattan Guinness have put the whole Christian Church under further obligation by the publication of another of their valuable works on prophecy. This time the Divine character of Scripture revelation is tested and proved by tracing fulfilled prophecy under the title of the DIVINE PROGRAMME OF THE WORLD'S HISTORY. This, it is asserted, consists of seven main sections, corresponding with seven great epochs of fresh commencement, which stand out prominently in the Bible story of humanity. Those seven are associated with seven names Adam, Noah, Abraham, Moses, David, Nebuchadnezzar, and our Saviour Jesus Christ—the Second Adam, the Lord from heaven. The features of the coming King and kingdom revealed through David are sevenfold: (1) Universality, Ps. ii. 8; (2) Godhead and Manhood in One Person, Ps. ii., xlv., and cx.; (3) Rejection and Suffering, Ps. xvi. xxii., xl., and lxix.; (4) Heavenly rule at God's right hand between His Advent to suffer and His Advent to reign, Ps. lxviii. and cx.; (5) Priestly joined with Kingly sway, Ps. cx.; (6) The coming earthly kingdom introduced with judgments on His foes, Ps. xciii. and xciv.; (7) It will be a Personal appearing to assume His earthly throne, Ps. xcvi. 13, xcviii. 9.

Without any special intention to do so the chief subjects we have been led to select for this week's issue of the *Guardian* point to the value, Divine origin, life-giving power, and grand achievements of the written word of God. These various papers,—the trenchant argument of H. L. Hastings; the practical illustration of primitive Christianity in Russia; the providential experiences of Dr. Duff, and the wise words of D. L. Moody form a symposium of testimony hard to be gainsaid, and an armoury of arguments which some of our readers may be glad to use, or keep for future use.

India needs the Bible. In spite of the grand work that has already been done on the lines so impressively pointed out to Dr. Duff, there is yet a "famine of hearing the words of the Lord" in this country. There is still much land to be possessed. In the strength of the promise above these notes, shall we not go forth and possess this land? Let a new crusade be undertaken to bombard the whole of India with the written word of God. The Umerkhadi branch of the M. E. Mission in Bombay is giving special attention to the sale of Scripture portions in the streets and bazaars of the city. Over 100 rupees worth were sold during the past month by the missionary and his helpers. This is preferable to giving. What people buy they usually value. The Hindu and the Mahomedan have a special eye to *paisa* and *rupiya*, and do not part with their money without expecting to get something they will value in return.

A gentleman living in a very wicked part of that wicked city, Paris, recently had the whole of the side of his house painted with Scripture warning and invitation. Cannot Christians in India do something of this sort? Every missionary bungalow, every Church compound, might have at least a board painted with Scripture words in the vernacular to catch the attention of passers by. The ornate Church of the C. M. S. at Peshawur has texts in Arabic engraved on its stone front. The Baptist Mission Church at Agra has a board with a striking text. These are the solitary instances that have come under our notice. What good might be done if Churches with a promi-

nent position, such for instance as the Baptist Church at Delhi in the crowded Chandni Chowk,—where thousands throng the thoroughfare from morning till night—were to exhibit the grand invitation of the 55th chapter of Isaiah! And surely no man or woman who can read in this country ought to remain ignorant of the loving declaration of the Gospel in John iii. 16.

The M. M. P. M. Mission is doing good work in this direction by preparing pretty text cards in the vernacular for the use of any who will distribute them carefully. Since mentioning these a week or two ago we have been favoured with a selection of them, with tracts and *bhajans* in various vernacular languages. The founder of the mission says that on several occasions shopkeepers have been induced to give up some of their idolatrous piece-goods labels (with which to their eternal shame British manufacturers disgrace their country) in exchange for some of these pretty cards. Will not every Christian who reads this take some part in making known God's word, take some further step, do something not hitherto done, to reach the Natives of India with the Gospel of God? The time is short.

BE YE FILLED WITH THE SPIRIT.

Rev. J. Hudson Taylor, speaking at the Northfield Conference said that, without regard to any Christian work, we were not fit even to go home and go to bed without being filled with the Holy Ghost. It was as much an act of disobedience not to be filled with the Holy Ghost as it was to steal another's watch. We were robbing God of his right, we were robbing our own selves of duty, we were hindering the work of the earth, when we were not filled with the Holy Ghost. The first question he asked was how far we knew God. All knew Him as Saviour, and many as Father. But was the Holy Ghost as distinct and real a person to us as Christ? Then, and only then, could we see why the Holy Ghost was not given by measure. A person could not be given by measure, and so one could not be consecrated by measure. Hence, many who thought consecration a failure were not consecrated at all. God was not Lord of all. He was not Lord at all. "I never spent a sleepless night about any thing, because I have given myself entirely to the Lord. I have never spent any more trouble about the China mission than I have about this estate of Mr. Moody's, because I have given it over entirely to the Lord. You have no hearts to give Him because they are all His, no faculties to give Him, no possessions to give Him, because they are all His, and the only possession you have is that you have no difficulty in going and asking Him about anything. He likes us to come, and always gives us necessary information as to what to do." Secondly, what was being filled with the Holy Ghost? A mother who was said to be full of her baby would be one whose greatest joy would be to care for it. Being filled with the Holy Ghost was giving our hearts to Him, being more eager to hear His voice and to do His will than any thing else. "We don't give the whole heart to be led and guided and dwelt in by the Holy Spirit. In ordinary evangelistic work, we go to work as if we had the work to do. The church is short of money because she undertakes the finance, and God has taken care of that. The reason why we have had no trouble in the China mission is that the Lord has cared for the outcome of the finance." In the work of evangelization there was a division, man doing the preaching and God the convicting. "If I thought I had got to produce a conviction of sin in a Chinaman's heart, I would never try it." Lastly, as to the proof of being filled with the Spirit, if a river should flow through the hall, there would be evidence of it afterward. "Let us yield up ourselves with our whole heart to the Holy Spirit. He will settle whether we shall remain at home or go abroad or become Young Men's Christian Association men. He will open the right door and shut the wrong door. Then you will be able to decide, then you will be happy because you are living in the light of the Holy Spirit."

NOTES FROM NORTHFIELD.

Mr. Moody mentioned the case of a young man in San Francisco who went into a farewell meeting of missionary volunteers, to see what kind of men were throwing themselves away, as he expressed it, and was so struck with the need as expressed by their testimony, that he gave himself for the work. The same young man's mother afterward told him that she had consecrated him to that work at his birth.

But the money is not the most important. When a collection was being taken a boy asked that the plate be lowered. Then he requested that it be placed still lower. When the plate reached the floor the little fellow stepped into it and gave himself. That is the best kind of giving.

R. P. Wilder.—After last summer's school at Northfield we Princeton boys thought that more should be done by us for foreign missions. We said, "Princeton must support a missionary." We wanted to do what that lady did who worked 24 hours of every day. She was asked how she did it. The reply was, "I work 12 hours here and when I lay down my work for the night I have a representative in India who works for the next 12 hours." We wanted the men in Princeton to work 24 hours daily by supporting a man in India.

While reading, this morning, I was deeply impressed by Joshua, 1:3, "Every place that the sole of your foot shall tread upon, that have I given unto you." Every place in this and other lands, every continent and island, God has given to us. He says "go up and possess it." We are to conquer the world, nothing less. Can it be done? Yes. Because God's Word says so. When will it be done? In the near future, I believe. Why? Because of the signs of the times. Two years ago we saw at Mt. Hermon the "little cloud like a man's hand." The drops are now falling. Soon showers will come. Men and money will be poured out for the world's evangelization.

Mr. Moody said that his method of getting up sermons was no secret, it was to jot down points in a memorandum book, when at home to write them out and place them in classified envelopes, which furnished his material. He couldn't understand a man who dotted all his i's and crossed all his t's in a sermon and then asked for the Holy Spirit's presence.

In answer to another question Mr. Moody said that the best training a man could have before going into the ministry was to become a book agent for six months so as to learn something about human nature. About open air meetings he thought the best plan was to go into the most thickly populated part of the city, and then to say something that would make the people think you were a madman, and then they would think that you had some thing for them. You would need to be sharp witted, for you might meet sceptics who would try to get a laugh at you.

In connection with the question how to succeed in preaching, he urged the need of being filled with the Spirit. When asked how to speak, he told them to just go to talking. "Be yourself, talk in your own natural tone, don't have a religious tone, so that people will think you are whining. Strike the curiosity chord, and then they'll want to know what you are going to talk about. Get out of the ruts, don't take up firstly, secondly, etc., but take up your text and throw it at the congregation. Don't say I have common sense, and I am going to preach a practical sermon. When I hear people saying that they have common sense, I don't believe they have it. Let the hearers find that out for themselves."

THE FAITHFULNESS OF GOD.

THE rule of God's giving is as He has promised. We have tested the faithfulness of our God year after year, in a great many ways, but always with the same result. We have gone to Him with promises of the common things of life, relating to daily bread, and raiment, and children, and home; and the Lord has dealt graciously with us. We have resorted to Him concerning sickness, and slander, and doubt, and temptation; and never has He failed us. In little things He has been mindful of us; even the hairs of our head have been numbered. When it appeared very unlikely that the promise could be kept, it has been fulfilled with remarkable exactness. We have been broken down by the falseness of man, but we have exulted, and do exult, in the truthfulness of God.—C. H. SPURGEON.

Mr. Thomas Whitley, of England, whose son recently died in the missionary work on the Congo, has paid the outfit and passage of a man to take his son's place.

—Some one has said, "Good resolutions are like railway coaches standing in a station; they want an engine to carry them out." It is to be feared that a great many good resolutions never get carried out for want of this engine. The purpose is one thing, the power is another. The carriage may be perfect in pattern, paint, and polish, but it cannot go without the motive force. A first-class stands at no advantage over a third in this matter. God only gives this power. "The Acts of the Apostles" would only have been "The resolutions of the Apostles," without the Holy Spirit.

ARCHIVES SOCIETY MUMBAI

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter. Lesson IX.

Numbers ix : 15-23.

Sunday, August 26.

Subject :—The Pillar of Cloud and of Fire.

I. Introductory.

1. *Golden Text :* O send out thy light and thy truth : let them lead me.—Psa. 43. 3.

2. *Home Readings :—*

M. The pillar of cloud and of fire.Num. 9. 15-23.
Tu. A remembrance .....Neh. 9. 7-19.
W. God's wonders recalled.....Psa. 78. 1-14.
Th. Light and salvation.....Psa. 27.
F. The keeper of Israel .....Psa. 121.
S. Guidance and safety .....Pro. 3. 1-6, 21-26.
S. The Holy Spirit's guidance...John 16. 7-15.

3. *Memory Verses :*—15-16.

II. Historical.

Our lesson carries us back to an earlier stage of the miraculous journey of the children of Israel in the wilderness and notes the appearance of a remarkable phenomenon which indeed belongs to their entire history up to the entrance into the land of promise. The first mention of the remarkable guiding pillar of cloud and of fire is in the account of the passage of the Red Sea in Exodus xiv : 19,20, when we read : "The pillar of cloud went from before their, (the children of Israel's), face, and stood behind them : and it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night." But in the lesson before us there seems to be a more special manifestation of the Divine Presence in the cloud which covered the tabernacle. Concerning this pillar of cloud McClintock and Strong have the following interesting remarks :—

"The pillar of cloud, (*column of the cloud.* Exod. xxxiii : 9, 10.) otherwise called *pillar of fire,* (Exod. xiii : 22.) was the active form of the symbolical glory-cloud, betokening God's presence to lead His chosen host, or to inquire and visit offences, as the luminous cloud of the sanctuary exhibited the same under the aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have 'come down in the pillar.' (Num. xii : 5; Exod. xxxiii : 9, 10.) It preceded the host, apparently resting on the ark, which led the way (Exod. xiii : 21; xl : 36, etc. ; Num ix : 15-23 ; x : 34.) So by night the cloud on the tabernacle became fire, and the guiding pillar a pillar of fire. Modern Germans explain it of a natural appearance, or of the holy fire carried before the host from off the altar; but it is clearly spoken of as miraculous, and gratefully remembered in after ages by pious Israelites. (Psa. cv : 39; lxxviii : 14; Wisd. x : 17), as a token of God's special care of their fathers. Isaiah has a remarkable allusion to it. (iv : 5), as also Paul. (1 Cor. x : 4, 2)." It is a little strange that neither Dean Milman nor Dean Stanley in their histories of the Jews make any reference to such a remarkable and important phenomenon as the pillar of cloud and of fire.

III.—Exegetical

15 *On the day that the tabernacle was reared up.*—The tabernacle was erected for the first time upon the first day of the first month of the second year. (Exod. xl : 2.) *The cloud.*—It was not an ordinary cloud but a miraculous manifestation. (See Exod. xiii : 21; xl : 34—38.) It in general answered the three-fold purpose of *guidance, light,* and *protection.* Here it revealed the presence of the Almighty. *The tent of the testimony.*—The cloud covered the holy of holies in which God dwelt between the cherubim. *The appearance of fire.*—Had it been cloud only it would have scarce been discernible by night. But God was pleased to give them sensible demonstrations that he kept them night and day. (Benson).

16. *So it was alway.*—This cloud continued with them by day, and the appearance of fire by night, during all their forty years journey from Succoth until the Ark took its place at the entrance into the land of promise. When the *necessity* passed away, with it disappeared the cloud and fire.

17. *When the cloud was taken up, the children journeyed.*—The cloud rose to a higher elevation so that all could see and they governed their movements by its guidance *Where the cloud abode, the children of Israel pitched their tents.*—When it stopped they stopped.

18. *The Commandment of the Lord.*—That is, the cloud. "It was the visible token of the presence of God; and from it, as a glorious throne, He gave the order. So that its motion regulated the commencement and termination of all the journeys of the Israelites. (Exod. xiv ; 19.)"

19. *The children of Israel kept the charge of the Lord.*—It is evidence of the discipline maintained in the camp, and of the implicit faith of the people in the supernatural character of the phenomenon that the tribes, although naturally inclined to a nomadic life, and in haste to reach the land of promise, yet remained stationary in camp so long as the cloud tarried upon the tabernacle.

21. *Whether it was by day or by night.*—In hot countries, as is Arabia, it is sometimes more comfortable to travel by night and the children of Israel were to be ready at all times by day and by night, for they know not the hour when *the commandment of the Lord* would arise.

22. *Two days, or a month, or a year.*—The movements of the Israelites were uncertain. They were guided by the visible token of God's presence and could only move when it moved. What folly to attempt to go on in such a wilderness without that Presence, and what presumption to tarry when it moved on!

23. The miracle of the guiding cloud is repeatedly stated in these verses as if to impress it forcibly upon the memory. As Benson well says : "This is repeated again and again, because it was a constant miracle, and because it is a matter we should take particular notice of, as highly significant and instructive. It is mentioned long after by David (Psa. cv : 39) ; and by the people of God after their captivity, (Neh. ix : 19). And the guidance of this cloud is spoken of, as signifying the guidance of the blessed Spirit. (Isa. lxiii : 14)."

IV. Doctrinal.

1. God is present in His house and manifests Himself to His people. Whenever a church is built in His name and for His worship He, in a peculiar sense, takes possession of it. His glory was manifested in the Temple and in a spiritual sense may be in every church and chapel dedicated to His name.

2. God is constantly the guide of His people. Those who *keep His charge* can always be assured of His presence. Jesus has promised to be with us *unto the end of the world.* And the Holy Spirit is sent to be our constant guide and teacher.

3. God chose to keep this people so dependent upon Himself, and so submissive to the decisions of His own will, that He would not even give them regular times of marching or resting; they were to do both when and where God saw best. Thus they were ever kept ready for their march, though perfectly ignorant of the time when they should commence it. But this was all well; they had the presence of God with them ; the cloud by day and the fire by night demonstrated that God was amongst them. Reader, thou art here a tenant at will to God Almighty. How soon, in what place, or in what circumstances, He may call thee to march into the eternal world, thou knowest not. But this uncertainty can not perplex thee if thou be properly subject to the will of God, ever willing to lose thy own in it. But thou canst not be thus subject, unless thou have the testimony of the presence and approbation of God How awful to be obliged to walk into the valley of the shadow of death without this! Reader, prepare to meet thy God (Clarke.)

V. Homiletical.

1. We are in a "great and terrible wilderness" through which we can not successfully find our way without a guide But that Guide has been with us and has promised to remain with us. Let us trust in Him.

2. As the visible presence changed in appearance before the Israelites so that they might make no mistake, so God manifests Himself to us in a thousand ways so that we need make no mistake.

3. Our Guide is also our Master. The manifestations of God are *the commandments of God.* We have no right to disobey a clear providential token. Let us *tarry* and *journey* at His bidding, and thus *keep the charge of the Lord.*

THE M. E. C. BENGAL CONFERENCE FINANCE COMMITTEE.

The Finance Committee of the Bengal Methodist Conference met for business on the 1st and 2nd instant, at the Methodist Episcopal Church, Allahabad, the Rev. C. P. Hard, M. A., being chairman, and Rev. J. M. Thoburn, Junior, of Simla, Secretary The four districts in the Conference, viz. Ajmere, Burma, Calcutta and Mussoorie have asked the Parent Missionary Society, 805, Broadway, New York, America, for 81,000 Rupees, 8,000 of which is to be applied to returning and incoming missionaries ; and the Woman's Foreign Missionary Society, for Rs. 40,000. Some of the estimates had to be cut down considerably. Very few applications have been made for grants for buildings.

The fields are whitening to the harvest, and oh! the golden opportunities afforded our denomination for covering the Indian field with a net-work of missions With a small amount of wisdom and tact, and comparatively little additional expense, the missionary could organize abiding gospel work. Instead of a handful of missionaries in the field, there ought to be thousands of them. The vernacular work already accomplished by the Bengal Conference, saying nothing of the work of our mother in the south, ought to justify a large grant of funds in the future. Oh! let the American Christian public never lose sight of the fact that India is still a dark land. The work of disintegration certainly is going on, In some points the huge frowning walls of superstition, prejudice and idolatry are tottering, and will soon come down with a great crash : other points are seemingly impregnable. Where are the soldiers of the cross with their battering-rams? Call up the Fire Brigade : let them march up in solid phalanx, and storm the old fortress of Satan. Let America's sons and daughters come to the rescue as never before. Millions of souls are yet to be gathered in the fold of Jesus. "Come over and help us" is still the ringing cry.

Let troops of Christian ladies and physicians and missionary leaders pour in upon the field. There is no danger I am sure of too many coming ; there is room for all.

Thank God for American liberality. Thank God for Chaplain McCabe and the heroic gold gatherers for the missionary field. Let our friends in the New rich world who will soon be "sweeping through the gates into the New Jerusalem" not forget the glorious Methodist Episcopal Church in their wills. Let the children of the King who ride and drive

restive and fiery steeds like the ones that almost kicked out the brains of our beloved Bishop Thoburn, whom we can ill afford to lose, before they take their seats in the heavenly chariot, see to it that the M. E. Church is down for a good share of their possessions. Let eyes anointed with heaven's eye-salve gaze intently on this old citadel of the devil (*India*) but promised by our Father to Christ as His inheritance.

The cry of late has been and is 1,200,000 dollars for missions. But let the cry in future ring out on the air two millions for missions. To obviate the necessity of a prolonged and plaintive cry, let American plethoric purses open to the full, and let the glittering gold roll into the Treasury at 805, Broadway, New York, under the guidance of the giant secretaries.

THOMAS MORTON.

Mhow, C. I. 9th August, 1888.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

MISSIONARY IMPEDIMENTA.

To the Editor of the "Bombay Guardian."

SIR,—In my last letter I referred to the "Missionary bungalow" as a stumbling-block to Natives, whether Christian or heathen. There is another aspect of the case even more serious, I fear, and that is the hindrance it is to the Missionary himself. He is sent out to India to preach the gospel; but it often happens that for weeks, perhaps months, together a missionary on account of household cares, is confined to his bungalow. What those cares are we need not perhaps enquire. It would in fact be difficult to name or classify them. They consist of little odds and ends such as:—building a new bath-room to the bungalow, putting up an extra shelf or two in the store-room, repairing the stable, getting a new spoke in his tonga, bathing or dressing the children, &c., &c. Some of these he has to do himself. Some he gets done by native workmen, but thinks it necessary to superintend the work himself, and so his time is frittered away until he accomplishes next to nothing. When he arrives first in India these harrassing little details vex his soul, and he complains bitterly to his brethren against the whole system. But gradually he acquires the easy, long-suffering, or rather, shall I not say, listless spirit of the country, and quietly succumbs to the inevitable. I trust I am not exaggerating. I have in my mind now more than one evangelistic missionary, as distinguished from educational, who have told me that they had not been out in their districts for a week during the whole year! Their खटलें had taken all their time and strength. These soldiers had so much "*impedimenta*" that they could not find transport for it, and so the expedition broke down. The flying column specially armed and fitted out to scour the enemy's country, had to sit quietly behind the brick or stone walls of the mission compound and do garrison duty.

Paul wrote to Timothy, "No soldier on service entangleth himself in the affairs of this life." (R. V.) This appeared to Paul to be an axiom that needed no demonstration.

We have ourselves heard of the immortal General Gordon starting for the Soudan the last time with a single hand bag. W. C. Burns when asked by the Free General Assembly when he could be ready to start for China, replied looking down at his bag under the pew, "This afternoon." I have seen a distinguished military officer start for Burmah on 3 or 4 hours notice by telegram, with no more "impedimenta" than I could have carried myself. Nor were these men mere 'cranks,' as they say in America. Their hearts were full of the milk of human kindness. They were men of refined tastes too but they did not allow their "tastes" or feelings to stand in the way of their duty to God, their country, or their fellow-men

We are soldiers on service and anything that interferes with our movements we are bound to sacrifice. We sometimes blame our doctor for ordering a wife or child to be sent home when ill. In reality the doctor pays us the highest compliment any man could pay us. He believes that a missionary is devoted to his Master and his Master's work and will not think any thing a sacrifice that leaves him free to labour more efficiently. The Missionary is a soldier of Christ in active service and he cannot allow his feet to be entangled with sickness even.

But sickness is not the chief impediment to the work of the missionary. There seems to be a pretty general understanding that missionaries shall have a certain style of house, that it shall be furnished in such a way, and that there shall be a certain number of servants. In Bengal the complement is much larger than here, but with us I question the necessity of either the number or size of the rooms or the number of servants, Every servant added and every additional room increases the cares and anxieties of the missionary's wife. The cost of the establishment is a mere trifle when compared with the vexation and annoyance occasioned by the bickerings and quarrels, not to speak of the shiftlessness of these native servants. When so many complaints are made of this annoyance and vexation, one cannot but wonder that it does not occur to these good people to have done with the whole of it, by dismissing the lot and taking a house suitable to their profession. It has been often remarked that the chief cause of missionary ill-health is, not *work*, but *worry*. There is nothing which worries a missionary's wife so much as her house-keeping, —the trying to keep up appearances without, in most cases, the means.

There is still another aspect of this question. This scale of living requires at least double the salary that is really necessary for the missionary's comfortable support. Let any missionary who now is cramped for money to enlarge his work, take every month the half of his own salary and add it to his allowances for his work and he will experience how blessed it is to give, if he never did before. In some districts our schools and preachers might be multiplied four-fold if we had the means. Here is a new source of supply. Here are the means of carrying the Gospel to scores of villages where now it is seldom or never heard. Here are opportunities for self-denial that every follower of Christ must be glad to seize upon, for "no soldier on service entangleth himself with the things of this life."

A MISSIONARY.

DR. MACKICHAN'S APPOINTMENT.

To the Editor of the "Bombay Guardian."

SIR,—At the monthly meeting of the Western India Native Christian Union, held on the 7th inst., it was proposed and unanimously approved that a resolution expressive of our great gratification on the appointment of the Rev. Dr. Mackichan to the Vice-Chancellorship of the Bombay University be entered upon our records, and a copy thereof forwarded for the kind acceptance of Dr. Mackichan.

The following is a copy of the resolution, which, I beg, you will be pleased to insert in the next issue of your valued paper.

I am, Sir,
Yours very truly,
TRIMBUCK CANARAM,
Hon. Secretary,
Western India Native Christian Union.

Resolution:—

At the ordinary monthly meeting of the Western India Native Christian Union, held on the 7th inst., it was unanimously resolved that this Committee offer, in the name of the Protestant Native Christian Community of Western India, their sincere congratulations to the Rev. Dr. Mackichan on his elevation to the Vice-Chancellorship of the Bombay University. They view his appointment to this honourable and arduous office with much satisfaction and pleasure. In every respect he is worthy of the high position he has been called to occupy in the education of the youth of this Presidency. His superior talents, high attainments, great capacity for work, warm sympathy with all classes of natives, and large experience as an educationist, mark him out as one well fitted to be the executive head of the University affairs. The Committee humbly believe that a better selection could not have been made.

PASSENGERS ARRIVED

Per P. and O. Str. *Thames*, August 12:

From London—Major and Mrs Gorapertz and infant Mrs Cable Mr Boorman Mr Chater Mr McCausland Mr Devon Mr Thompson Mr Vantmuri Col Egerton and Mrs Ghosh.

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PASSENGERS SAILED

Per P. and O. Str. *Assam*, August 14:

For London—Mr W L Gray Mr L Porter Mr F W Butler Lieut Col Cave Mr H F Ferguson Mr T Sibsey Capt Peel Mr F White and Mr J Bancroft.

For Brindisi—Mr T LeMesurier Major Genl Sir C Gough Lieut Col G Hogg Mr H C Sanders Mr W Harrison Barwell Lieut H E Bruce Lane Mr W C Furnival Hon H W Gordon Mr T H Lowinsky Mr J W Orr Mr J E W Bowen and Mr Afailoni.

For Marseilles—Miss A M Hume Capt Griffiths Mr J Tweedie Rev Wm Ellison Mr Justice Beverley Mr and Mrs G J Hare Mr R D Percival Major H Kelly Hon Mr Justice Norris Mr C Benson and Mr T A Homan.

Domestic Occurrences.

DEATHS.

MORTON—At Nowgong, on the 6th August, Edwin Morell, dearly beloved son of Mrs. and Mr. H. Morton, aged 14 months and 6 days. Deeply regretted.

SIBLEY—At Satara, August 13th, Rev. J. W. Sibley, of the American Mission, aged 41 years.

SCOTT—August 15th, at Ahmednuggur, Helen Maude Elizabeth, daughter of the Rev. R. Scott, of the Free Church of Scotland Mission, Bombay, aged 6 months and 20 days.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday at 8-30.

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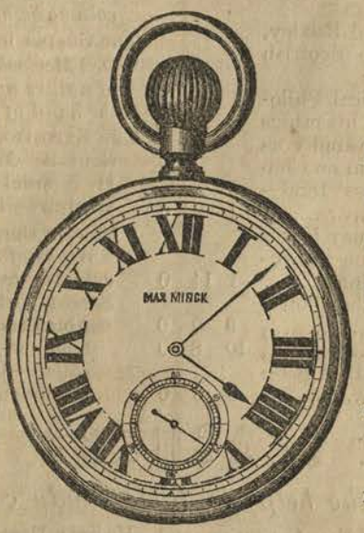

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